2: Rock K-5 (1934-) 1947 AF16 Southwest China AF 16

101 tribe, who call themselves Na-khi, the pro.ince is not described at length. To do so it would be necessary to publish, instead of two volumes, at least ten, when one considers that the present *Yün-nan T'ung-chih* (Topography of Yün-nan) as published by the Yün-nan provincial authorities, consists of 220 *pen* 本 (books).

131 The area dealt with in this work does not lie strictly within the confines of Yün-nan, but extends to beyond its borders. It roughly comprises the land between East Longitude 98° and 103° and North Latitude 26° and 30°. This territory was never exclusively inhabited by the Mo-so or Na-khi tribe, nor was it ever a political unit under the rule of a Na-khi King or chief. To-day the area is partly in Tibet and Hsi-k'ang and partly in Yün-nan and Ssu-ch'uan, the greater part, however, being in the province of Yün-nan. It is represented in this work by four maps: Map no. 1, called Te-ch'in or A-tun-tzu; no. 2, Wei-hsi; no. 3, Li-chiang and no. 4, Yen-yüan.

162 In the area covered by map no. 1[1], the Na-khi live in scattered villages
131 alternating with Tibetan ones, with certain sections (on the west) occupied by other tribes, as the Lu-tzu or Nu-tzu, the Trun or Ch'iu-tzu, and Li-su on the south. The area represented by maps 2 and 3, is almost exclusively inhabited by Mo-so or Na-khi, save for a sprinkling of other tribes, such as the Miao, Chung-chia, Min-chia and Lo-lo or No-su, with Tibetans and Hsi-fan to the north. These tribes are more or less recent immigrants as are the Chinese. Map 4, comprises an area inhabited mainly by ancient Mo-so who may or may not be identical with the Na-khi of Li-chiang. Scattered among them live also Hsi-fan, Chinese, Tai or Shan as well as Lo-lo and a few Li-su. Chinese are everywhere in the minority.

●174 Various hypotheses have been put forward as to the origin of the Na-khi. Suffice it to say that they are immigrants, descendants of the Ch'iang of north-eastern Tibet, and many references substantiating this statement will be found throughout the book. Whether the Mo-so are identical with the Na-khi will ever remain a moot question. That the P'u were the original inhabitants of the present home of the Mo-so or Na-khi we learn from Chinese History. The Mo-so, first mentioned in the Annals of the T'ang dynasty, were probably less numerous and disputed the land with the P'u. Then came the descendants of the Yüeh-hsi Ch'iang who with the Mo-so dispersed the P'u and settled in their land. The name Na-khi occurs nowhere in Chinese literature and as I suggested elsewhere, was probably given the Ch'iang by the Mo-so on account of their darker complexion. The name Na-khi (*na* = black, *khi* = man) became the designation for the tribe of the territory formerly occupied by the P'u; whether the Mo-so absorbed the Ch'iang or the Ch'iang the Mo-so remains a disputed question. The name Mo-so is of Chinese origin and is disliked by the Na-khi, it is looked upon as derogatory. I hope to be able to throw more light on this question in a future work on the religion and religious literature of the Na-khi.

000 In order gradually to introduce the reader or investigator to the history and geography of the former Na-khi Kingdom, it was deemed wise to give a description of the route from K'un-ming to Li-chiang 麗江, the ancient capital

1 [see end map 1, cat 116 ;-- Analyst]

2: Wiens G-4 (no date) 1954 AF17 South China
Southwest china AF16

[p. 55]

Chapter III

THE HISTORY OF SOUTH CHINESE TRIBAL MOVEMENTS AND MIGRATIONS

1. Pa and Shu Peoples of Ssu-ch'uan

173 The origins of all the various peoples of China, as with those of all the other nations of the earth, are usually traced back as far as documentary history leads them and from there into the realms first of quasi-history and then into that of mythology. In China, fairly reliable documentary history begins with the Chou Dynasty at about 1122 B.C. Quasi-history takes one back to perhaps before the second thousand years B.C. A great many Chinese historical scholars are willing to accept as historical fact the existence of the so-called Yellow Emperor who is supposed to have become the ruler of the Han-Chinese in B.C. 2697. Moreover, they see historical cross-reference support for many of the circumstances and events of his time. The accounts of such an early period are included here as a partial introduction to the Chinese view of the historical development of the southern peoples and are not presented as facts accepted by the author. These early accounts are important because they figure in the mythological origins of many of the non-Han tribes as well as in the thinking of the Han-Chinese about their relationship with the non-Han tribes people.

174 171 The earliest cultural center of South China appears to be in Ssu-ch'uan (See Photo 8) at a time contemporary with or even preceding the first appearance of Han-Chinese culture in the Yellow River Valley. Eberhard called this the Pa culture, but Hsu Sung-shih equated it with the Shu-shan culture and included Pa in it. What their culture was like cannot be ascertained, said Hsu[1], although some excavations in Ssu-ch'uan give a few meager indications.[2] Eberhard drew certain tentative conclusions about it on the basis of the few documentary facts available.[3] Figures of animals, people, warriors, servants, girls, all types of household articles, reliefs, and glazed grave-bricks showing stilt-houses and leaf or thatched roofs

174 convinced Eickstedt of a definite T'ai cultural tie-up with
171 the ancient Pa and Shu. Ancient writings of the Pa people were discovered on a stone tablet at Sui-ling in Ssu-ch'uan under an uprooted tree. Beautiful decorated clay vessels attributed to the Po-jen tribes have been dug up in western Ssu-ch'uan graves in the richly arranged burial grounds in the vicinity of Sui-fu. The coffins here were set up on steep rocks and pegged down, a type of "burial" observed by the present author in the Pa-yi (T'ai) region of western Yun-nan in 1940.

175 The ancient histories do not term the Pa and Shu peoples the Hsi-nan-i (Southwestern Barbarians) because the latter term derives from the Han period, whereas the state of Pa and Shu were established long before the Han rulers reached the southwest tribes. Nevertheless, said Hsu Sung-shih,[4] the tribes of Pa and Shu were of the same group as those of the Southwest.

The Pa state is supposed to have originated at the same time as the Shu state, that is, prior to B.C. 3000 and the time of the mythical Three Kings. One of the Three Kings was Jen Huang who was said to be one of nine brothers. Jen Huang is reported to have divided up the country into nine provinces of which he occupied the central one, while each of the other brothers occupied an outlying province. (The division into nine divisions probably is related to the feudal land division system of ancient China, where a square of land would be divided by the double crossed-lines of tick-tack-toe, thus making nine equal squares. The middle one would be occupied by the landlord or feudal lord, with the outlying ones occupied by fief-holders.)

One of the nine spheres of government was supposed to be the territory including the two states of Pa and Shu, which were presumably fiefs of Jen Huang (See Photo 6). For long generations the feudal state of Shu was the cock-of-the-walk in southwest China, and its culture is stated to have reached brilliant heights at an early period. The Yellow Emperor is stated to have got for his son, Ch'ang-i, a wife from the Shu-shan Clan, and the first-born of this pair became Emperor K'u (Ti K'u) (B.C. 2435-2365). One of Ch'ang-i's sons also married a Shu-shan wife. Furthermore, the homeland of the great Yü also is said to have been in the territory of the Shu-shan Clan. It is evident that if these were historical facts, the Shu State had very intimate connections with the Yellow River civilization. Its power surpassed that of Pa. Its territory is reported